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NEWSLETTER

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Business and Community

by Ernest Morgan

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This topic divides itself into two diverse areas of concern.

One of these is the need by small communities for a healthy economic base. Arthur Morgan, a lifelong champion of the small community, argued that small communities need not be dull and pedestrian or lacking in opportunity and challenge. A small community, pervaded by a sense of enterprise and adventure, need not lose its most promising young people.

When he became president of Antioch College in 1921 he preached this philosophy in the sleepy little village of Yellow Springs, and encouraged the starting of small enterprises and the launching of diverse cultural and recreational projects.

A new spirit seemed to infect the community. A variety of small businesses emerged, launched with scanty capital. All were home-owned. Not one was invited from outside. An important factor in this development was the influence of his wife, Lucy. A birth-right Quaker, she had no use for display or ostentation. As first lady of the town she went shopping on a bicycle and, in choosing

her friends, paid little attention to their wealth or social status. Personality and character took precedence over mansion, mink or glossy car.

In such a setting a young couple might eke out a meagre living while establishing a modest enterprise in their basement or garage--and enjoy equal status with their more affluent neighbors. No sense of poverty there. I myself declined an invitation to join the executive staff of a prominent corporation in order to remain in Yellow Springs in a tiny, struggling enterprise. And I felt no deprivation. Not surprisingly, Yellow Springs prospered. Arthur Morgan wrote a book about it, pub. by Community Serv., Industries For Small Communities: With Cases from Yellow Springs. A healthy small community does need business.

Where does Yellow Springs stand today, almost seventy-five years later? Its population continues stable at about 4000 people. It enjoys a diverse ethnic mix with a good level of equality. In music, art, drama and recreation it is doing fine.

But what about the businesses? Some of them have grown. Collectively they now employ over a thousand people and have sales above \$100-million a year. But most of the workers, alas, commute from nearby cities. Living is expensive in Yellow Springs. If the community

had established a land trust half a century ago, it might have averted this outcome.

Celo Community, established at the instigation of Arthur Morgan in 1937, does operate as a land trust. Some of the members make their livings as skilled craftspeople--potters, glass-blowers, weavers. Two families run a summer camp for children; a couple are builders, one runs a publishing project, another sets type for books. As in Yellow Springs, its members exercise active outreach in social and political concerns.

The other aspect of community, as it relates to business, is the development of the quality of community within the individual business.

Without realizing it, I grew up with the concept that the cultivation of community is an essential part of life. On my father's construction jobs the "camps" were model villages. They paid off in the quality and stability of the workforce. In his engineering practice my father made his major employees partners. And so it went.

My first attempt at community in business was a total flop. When my little company had grown to where it needed employees I had two. One was a young woman--very touchy. The other was a young man of uncouth personality. They hated each other and couldn't speak. What bitter irony!

But times changed. The young woman got married and left. More employees came. After a while there were 25 or 30 people. When I hired a new person, I took him or her around the office and plant, with introductions all 'round, just as you might do when a new guest arrives at a party. Each person was given a key to the plant and invited to use the equipment (if he knew how!) to do printing for himself or for nonprofit organizations with which he or she was connected. Staff members felt at home and often came and went on evenings and weekends. Our group included blacks, Jewish refugees from Europe and Japanese-Americans evacuated from the west coast. But they formed a real community and enjoyed the hours they spent working together.

In the organization as well, we practiced elements of community. Wage adjustments

were deliberated by a committee of four--two from management and two elected by the staff. Listening to the deliberations of this committee it was difficult to tell which was which. An Operating Committee, drawn from the various departments, was convened from time to time to make important management decisions. When the company was incorporated, it was arranged that two of the Board members would be chosen by the staff.

One problem was that people who reached retirement and were let go seemed to feel bereft. So we found minor, part-time functions for them to perform, so that they might continue as members of the group.

There was an interesting sidelight on our community situation. We were visited by Henrik Infield, the director of a foundation devoted to community. He was impressed with our little working community and urged that we try to do more things as a group. Reflecting on his suggestion, I took a different view. I did indeed want our staff to be a cohesive and happy community, but I did not want this community to compete with other communities--family, church, neighborhood, garden club, what have you. I saw no conflict in being a member of several communities.

With time, however, our organization lost some of its community quality. The staff grew to 300, located in three different countries, and a new generation of leadership emerged. Morale continued strong and turnover low, but in the face of expanded numbers community cohesion diminished.

At the same time new forms of democracy emerged. An Employee Stock Ownership Plan (ESOP) resulted in the course of time in the employees acquiring majority ownership. In place of a more spontaneous manifestation of community, a Director of Human Resources (personnel man) promotes group and individual well-being. Once a month the president of the company meets informally with a group of all staff members whose birthdays occur in that month. Community flourishes best in a small group, but there are ways of pursuing it in larger groups as well.

Large or small, a business has need for community, and a community has need for business.

Developmental Communalism

An Alternative Approach To Communal Studies

by Dr. Donald E. Pitzer

Dr. Pitzer is Professor of History and Director, Center For Communal Studies, University of Southern Indiana.

This is a continuation of his paper presented at the International Conference on Utopian Thought and Communal Experience at New Lanark, Scotland, July 18-21, 1988. The first part was the lead article in our January/February 1991 issue of this Newsletter.

DEVELOPMENTAL APPROACH IN PRACTICE: GOVERNMENTAL PROGRAMS

In an early phase of new political regimes and during economic, social or political crises the Soviet Union, United States, People's Republic of China and other nations resorted to the apparent benefits of communal programs. Joseph Stalin came to power in 1924 and initiated collective farms in the Soviet Union four years later. The United States in the Roosevelt New Deal period set up a hundred subsistence Homesteads, aiding the unemployed through the Department of Agriculture's Farm Security Administration. In 1958 Mao Zedong undertook the largest communal project in history, ultimately putting 800 million Chinese into People's Communes as part of his "Great Leap Forward" campaign.

Government efforts such as these raise many unanswered questions. Why is massive, usually forced, communal living so attractive to governments? Is there something inherent in liberal political movements which inclines them more readily toward communalism? What specific reasons cause governments, even liberal ones, to back away from their own communal projects? Is it possible to institute compulsory, state-enforced communes and not induce loss of individual initiatives as accomplished by many voluntary, private communal groups? Because of languishing production due to loss of worker incentive, the Chinese government began to dismantle its People's Communes in 1982. For the same reason, in his perestroika, or reconstruction, of the Soviet economy, General Secretary Mikhail Gorbachev is attempting to stimulate

the collective farmers by offers of land and stock. Developmentally speaking, here again we can witness political movements pursuing survival by both adopting communalism and by changing or rejecting communal projects over time to sustain the larger governmental objectives or the sponsoring governmental regimes.

DEVELOPMENTAL APPROACH IN PRACTICE: TRADITIONAL COMMUNAL SOCIETIES

Perhaps most significantly, the concept of developmental communalism broadens the horizons for study of the religious and secular movements which traditionally have occupied the center stage of communal scholarship. To begin, we must redefine or discard the terms "communal society" and "communal movement." "Communal society" has been used to imply a separate, distinct entity which in actuality can exist only in a much wider historical and sociological context. And that wider context alone can provide a satisfactory understanding of the proper meaning and significance of each communal unit. As mentioned earlier in this paper, we have come to think of a communal society as a small, voluntary social unit partly isolated from the general society and in which the members share an ideology, an economic union and a lifestyle while attempting to implement or await the advent of their ideal system. From a developmental approach, however, a communal society can only be defined as a social structure employed during a period of time by those practicing and promoting a particular ideology or system. In this view the use of communalism by any movement, even if over many years and justified by divine fiat, is an expedient not to be confused with the movement itself. Therefore, the term communal society assumes new meaning, or simply becomes moot.

The same is true for the vague and confusing use of the phrase "communal movement." Arthur Bestor, Everett Webber, Marquerite Bouvard and others use "communal movement" in a general sense to suggest that many communes are being created by various groups and causes during certain historic periods. Sometimes these groups and causes have the avowed purpose of escaping society, sometimes of saving

the world through "patent-office models of the good society" or through "intentional communities." However, upon close examination it becomes evident that the communes of the so-called "communal movement" were instituted by people from many different religious and ideological persuasions with little or no direct connection to each other. In some instances the various causes disagree with, and even oppose, each other while drawing upon the same generic communal reservoir as a convenient, often idealized, source for surviving and realizing their objectives. In reality, general, unified communal movements are a fiction, except in the meaning that any one movement, such as that of the Shakers or Owenites, may use communes as a means to their own ends. Rather, in a developmental sense, in certain times and circumstances people seek out this universal communal method of escape, isolation, self-sufficiency, security, experimentation and utopianism to satisfy their own needs, institutionalize their own beliefs and pursue their own goals.

These insights help us understand the great diversity which exists among practicing communitarians as well as why so many communal groups are reluctant to be identified as "communal societies" or part of a "communal movement." In fact, they are not primarily communal societies or participants in monolithic communal movements unless communalism is a central tenet of their specific cause. We know that communally-living groups do not spring automatically into existence as full-blown entities. Rather, they are called into being, in accord with developmental theory, by the will and necessity of those who are attracted to the practical advantages of communalism for the continuation of their cause, their mission, their revelation. The movement itself and the implementation of its goals are the primary concerns. Except for a few groups, communal living, for all its personally supportive qualities, its comradeship and its worthy lessons in cooperation and community, is secondary. The daily communal life, however idealistically revered, is a demanding discipline lived out mostly in a fishbowl environment. Without joining the debate as to whether the nature of man lends itself more to communal or to individual behavior, communal living may be seen as a labor of love, but it is also a means to an end, not an end in itself. Therefore, the aversion to the use

of designations such as "communal society" and "communal movement" is more than just one of semantics. The theory of developmental communalism can help us stop confusing means and methods with movements and ends. We can begin making the precise distinction that communalism is a means pressed into service by movements to help effect their own larger ends.

If there is indeed a contemporary intentional community movement in the United States as suggested by the title of Bouvard's The Intentional Community Movement (1975) and if this movement is Building A New Moral World as her subtitle asserts, we must be aware of the strikingly disparate religious and secular elements she considers it to embrace and the expressed desire of many of its separate communal groups to go unnoticed by the public sector while, ironically, hoping to effect a general utopia. Regardless of the networking and publishing of contemporary communitarians to emphasize the benefits of intentionally living in community, the obvious larger intent of Americans adopting communal ways since the 1960s is to escape the general society or to promote humanitarian, egalitarian, vegetarian and religious ideals, not communal living per se. Thus the expansive use of communal living in recent years, which Bouvard chooses to call the "intentional community movement," like past communal movement mirages resolves itself upon closer inspection into numerous smaller ideological causes having adopted communalism for their own reasons as suggested by developmental communalism. And once again communal living becomes a vehicle rather than a destination. Furthermore, to those individual contemporary movements planning to make communal living an end in itself as the centerpiece for reforming the world or any significant segment thereof, developmental theory speaks a sharp warning: no movement has succeeded in any such scheme. As insulated, self-selected social laboratories, communal societies apparently are impotent for effecting such universal reform.

In addition to a wider focus on the origins, objectives and achievements of movements which employ communalism, the developmental approach to communal studies suggests we devote more attention to other matters as well. We should look for the specific reasons movements choose communal organization. We should pay attention to the practices within

the communal arrangement which stimulate or retard organizational growth. We should evaluate members' attitudes toward the degree of communal sharing and commitment required. We should isolate factors which identify certain movements as alert, flexible and vital enough to modify or abandon communal ways in the interest of survival and development. We should determine whether there is one or more critical time in movements when adjustments to communal usages can and should be made, after which the movement may be unable to develop further, may stagnate, may suffer loss of members or schisms, and may decay and die. We should construct developmental typologies and hypotheses to fit our findings. Then, we should test our typologies and hypotheses upon movements that use communalism, past and present. We should discover whether this direction of inquiry yields predictive ability regarding which movements are most likely to develop beyond their communal stage. This information could aid current movements in realizing their potential for continued development. We also should pursue the ongoing adjustments and goal accomplishments of the movements under study with particular interest in the residual effect of the communal phase and its ideals upon the later movement.

This developmental approach could liberate scholarship in communal studies from the stereotypes and intellectual cul-de-sacs implied by our past reliance upon the concepts of "communal societies" and "failure." It could produce new understandings. We might learn, for example, the critical decisions relative to communalism which sealed the fates of movements; decisions made by the Harmonists in the 1810s, Zoarites in the 1820, Shakers in the 1830s and Oneidans in the 1870s. We might discover reasons why the Moravians developed beyond their purely communal ways in the 1760s and 70s, the Mormons in the 1840s, the Theosophists of Halcyon in the 1910s and of Point Loma in the 1940s, the Inspirationists of Amana in the 1930s, and the hippies of The Farm in Tennessee and the Mennonites of Reba Place Fellowship in Illinois in the 1980s. Further, we might see clearly for the first time that movements which consistently have been labelled "unsuccessful" from the older success-failure interpretation may now be seen to have passed through a communal stage only to achieve many of their objectives in

other structures and by other means. Owenism is only one movement which will appear differently from this developmental viewpoint.

Many used the expression "afterglow" in describing the achievements of the Owenites at New Harmony after the Owen-Maclure-Fretageot community was dissolved in 1827. From a developmental perspective we can amplify this impression with details of the influence of Owen, his ideas and his followers not only in the United States, but also in Owen's native Great Britain and to the ends of the earth from the 1820s to the present. Many of the humanitarian, scientific, educational, and cooperative, if not communal, ideals of Owen's New Moral World were disseminated and implemented by persons and print, by example and legislation. The message and efforts of the Owenite movement went out from New Harmony, from other Owenite communities and from Owen's children and associates. Significant scientific research was carried on by conchologist Thomas Say, naturalist Charles Alexandre Lesueur and others, and published on the New Harmony press. The earliest geological surveys of the area that later composed five midwestern states were conducted from David Dale Owen's New Harmony laboratories. One hundred and sixty Workingmen's libraries were funded in Indiana and Illinois by Robert Owen's Scottish partner, William Maclure. Feminism, birth control and emancipation of American slaves were championed by Frances Wright and Owen's eldest son, Robert Dale, who co-edited The Free Enquirer with her in New York City between 1829 and 1832. The work of the free enquirers in New York was no less than "a translation of Owenite social radicalism from the language of communitarian experiment into the different language of gradualist reform" in the estimation of Arthur Bestor. Property rights for Indiana women and tuition-free schools for Indiana boys and girls were pieces of legislation which Robert Dale Owen helped achieve while a member of the Indiana General Assembly. As a national legislator, he also played an active role in the establishment and character of the Smithsonian Institution, the national museum of the United States in Washington, D.C.

Beyond all this, Robert Owen's own lifelong reform efforts in Great Britain before and after his American communal venture earned Owenism a worldwide reputation related to

efficient industrial management, improved living and cultural standards for the working classes, early socialism and feminism, progressive education, the modern cooperative movement, and trade unionism. That the Robert Owen Association of Japan celebrates its thirtieth anniversary in 1988 reminds us of the continuing influence of the Owenite movement halfway around the globe from Owen's native Newtown, Wales.

Evidence such as this strongly suggests that while the Owenite efforts at community building were short-lived, ill-managed and possibly, ill-advised, the Owenite movement was not, to use Kanter's term, "unsuccessful." Using developmental communalism we can put Owenism and other movements and their communal stages in more realistic perspective.

In conclusion, developmental communalism invites us to consider a new approach to communal studies, to try a new paradigm, to reach new understandings. If we accept the invitation we will view communal living as a generic social mechanism available to peoples, governments and movements, past, present and future. We will expand our investigations into bands, kinship groups, tribal societies and communal government projects in addition to our traditional focus on the communes of religious and secular movements. We will analyze movements themselves in their totalities as well as in their communal phase. Therefore, we will reach beyond the simplistic "success-failure" approach based on communal longevity and evaluate entire movements based on their goals and achievements. Through our developmental interpretation of communal experience we will help place all communes in more accurate perspective and help put the New Harmonies, Nashobas, Hope- dales, Modern Times, Skaneateleses, Brook Farms and Icarian settlements into their proper niches in communal history.



Irish Peacemaker

The following article appeared in the Fall 1990 issue of Friends Of Peace Pilgrim Newsletter published by Friends of Peace Pilgrim, Hemet, CA 92344. It was condensed from Proclaiming Peace--Lives That Speak published by Wider Quaker Fellowship, Phila., PA 19102.

At the age of 20, Shane Paul O'Doherty was arrested in Northern Ireland for masterminding a notorious international letter-bomb campaign in which 14 people were injured. He was a member of the Irish Republican Army and was sentenced to prison 15 years ago. Today he is a free man and working virtually non-stop to bring peace to his beleaguered country.

There are other ex-members of Ulster paramilitaries who have decided to break away from extremist groups. O'Doherty's difference lies in the completeness of his about-turn, coupled with his courageous commitment to using the full weight of his mounting influence and prodigious speaking talents to publicly push for a negotiated peace settlement.

Listening to this affable, uncommonly courteous man speak so passionately of his quest to get his countrymen to lay down their arms, it's difficult to imagine that he once channeled this same passion in a very different way. As a terrorist O'Doherty's assigned task was simple: to bomb, booby-trap and burn down without compunction.

O'Doherty recalls the lure of terrorism. "I grew up in a country that wasn't democratically voted for, but was born out of extreme violence. For 50 years there was massive discrimination and institutionalized violence against our small community. So we were raised as a desperately deprived minority in Northern Ireland. We were treated as second-class citizens by our Protestant, pro-British neighbors in almost every sphere of life."

In the late 1960s, Catholic nationalists began marching for civil rights in Northern Ireland. Correspondingly, the Ulster government was putting out feelers for a rapprochement with its southern Irish counterpart. O'Doherty points out that it was the Protestant loyalists, perceiving a threat to the status quo, who were the first to turn to violence.

Even while engaged in his bombing campaigns, O'Doherty began to have nagging doubts. He couldn't help but admit to himself that terrorism was at best a clumsy tactic. In his letter bombing it was often secretaries or postal workers, rather than the military personnel or politicians to whom he was sending his menacing missives, that unwittingly found themselves on the receiving end.

But it wasn't until his trial that O'Doherty came full face with an even more startling truth. "And it was only in seeing the parade of innocents coming through the court to testify," he remembers, "the innocents who were injured by the violence of mine, that I suddenly realized my own record of human rights violations. Until then, I had been remote from my violence: You didn't see what the bombs did. From that moment I was severely embarrassed and ashamed that we in the IRA had married our campaign of political change to tactics of violence. And that shame is something that will live with me always."

O'Doherty credits close scrutiny of Christian doctrine, Quaker literature, and secular tracts on human rights and pacifistic philosophy for convincing him that all violence is wrong. "There are very basic Christian arguments for pacifism that the main churches ignore," he cites. "Jesus Christ, for instance, had a sacred cause, an innocent cause...and He wouldn't allow violence to be used in support of that. I tell people that from all the evidence, armed struggle and the politics of coercion have failed on every side and will continue to fail. Such tactics simply cannot create the peace and unity they are seeking."

O'Doherty is optimistic that his message will ultimately be heard. He is certain that the time is ripe for people to begin to listen. "The reality is that paramilitaries on both sides are made up of men with flesh and blood, and they are all Irish. They are talking to people like me. There's a great deal of contact going on, and people have learned a lot in recent years about the cost of violence and the horror of it. I do believe in the power of individual effort, of every single contribution to talking our way out of violence. You may not see fruits straight away. You may have to wait three months, or three years--or 30 years. But I'm convinced that talking actually works".

Biological Model For Good Community

by Rich Waters

This article was received in response to our request for articles on The Good Community in celebration of our 50th anniversary.

The social phenomenon that we call community is generally recognized as only one level in a continuum of levels of organization. The nature of community may be better understood if we first identify these levels in an attempt to attain a vertical context for the activity. An examination of higher levels may lead us from community to state or regional levels, then up to national, planetary consciousness, and who knows. The cosmic upper reaches of belongingness may never be known.

The examination of levels below the community level shows that communities are composed of individuals or organisms, these individuals or organisms are composed of organs, the organs composed of tissues, and the tissues are composed of cells. The cell is the primary biological unit of organization and has the remarkable ability to corral the randomness of nature to produce order. This order-producing property allows the cell to be self-defining and is wholly dependent on the DNA complement of the cell.

The DNA information carried in the cell specifies all structural and operational details required for cell definition and function. The DNA information becomes the self-image, Constitution and Bill of Rights for the cell. In addition, we find that the cellular DNA regulates cell-to-cell, tissue-to-tissue, and organ-to-organ interaction essential to organisms. Design problems of obstinate cells, greedy tissues, and indolent organs would have easily preempted our human existence.

Certainly there is much to learn from the study of organization inherent to multi-level systems consisting of perhaps one-hundred trillion entities. While careful not to pull in any unwarranted holistic connectivity, we can begin to search for principles common to each organizational level. Perhaps our most significant oversight in the areas of social planning and problem solving lies in the assumption that

our human DNA Constitution can actively specify and mediate on all biological levels up to the "me" level, and can then be ignored on the higher "we" levels."

In the pursuit of more successful social structures for mankind let us try to find out how the cell operates. The obvious shortcut here is to simply use a magical-microscope to take a look at the cells' sacred documents. I think we will need to pick a magical-microscope that can translate what we see to what it means. No problem, let's have a look. So far, so good.

Text is kind of small in there.. first page..

We the cells, tissues, and organs of the Individual; in order to form a more perfect organism, promote justice and insure biological viability; do hereby...
well it appears that we have found some sort of preamble.

This is very informative, but let us skip directly over to the little Bill of Rights in here. Here we are. There seem to be only three rights enumerated. Perhaps three rights can be sufficient if they are chosen correctly.

Reading the first biological right,
1. *Each cell, tissue, and organ shall have the right to grow and develop to full natural capacity.*

I think that it means each "entity" shall have this right. The first entry sounds reasonable, let us read the second,

2. *Each cell, tissue, and organ shall have the right to assistance from fellow cells, tissues, or organs and from all higher levels of organization.*

I expect any kind of team effort would fail if we let each other starve to death. The last little inscription here seems to say:
3. *Each cell, tissue, and organ shall have the right to membership in a larger, more meaningful whole that is transcendent to the self.*

It looks like that is all she wrote, at least in the space available there. I wonder how these rights would fit in up here on our level. Maybe in a "good for the goose, then good for the gagle" way of thinking.

Of course the DNA's method of organization does have a noteworthy advantage since the code that is saving the instructions also physically directs the execution of instructions. The DNA system is quite similar to a complex computer program, and does not require the services or delays of a "justice" system for mediation.

What happens when we try to integrate these "biological rights" with some of our classic social systems? Communism, Capitalism, and Christianity come to mind as familiar reference systems.

The first biological right, the right to fulfill one's natural capacity, would certainly be hindered by both Communism and Capitalism to the extent that they harness the many to benefit the few. The mechanism used to harness the many may range from machine gun politics, to economic subjugation, or the preservation of an adequate level of ignorance in the population. Perhaps the only difference in harness methodology is the result that the victim may or may not realize where the blame lies. The frustration of the right to develop to potential will result in individual and community ego-loss. This ego-loss leaves victims unable to help themselves or their community.

The second biological right seems a poor fit into our Communism and Capitalism models also, since assistance from same and higher levels of organization is too often absent, unjust, or unreliable. Even if we assume that concern exists in the society, the ability of any bureaucracy to recognize individual member problems and respond in a timely manner foils the second biological right. The numerous citizens that we see living on our sidewalks illustrate the minuscule amount of concern and assistance that we are able to muster.

Let us try to work on accommodating the third biological right, the right to membership in a larger transcendent whole. As we would expect, Communism and Capitalism are pretty much bankrupt of higher meaning for the individual, although the fields of accumulation and self-aggrandizement are open to all competitors. It does seem that this right might be better fulfilled by religion,

considering the transcendence requirement and all. We find that Christianity gets off to a good start in the transcendent direction first calling forth "God" and then framing heaven. The good start of Christianity soon runs out of gas when it finds that it needs to offer members something along the line of "behave now, support the church and you will be able to enjoy the creature comforts of heaven in an eternal afterlife."

To the extent that members are primarily on board for the ride to heaven, we have a system of delayed self-aggrandizement. Unfortunately, membership in a higher level of organization fails to be transcendent when individual support is contingent upon personal rewards here or in the hereafter. This reflex nature to the higher goal makes the higher goal no more important than the individual was in the first place.

The problem is more obvious if, "I like Capitalism because I can have more money than others" instead of supporting it because we feel that "Capitalism may be the best way for individuals and the human race to develop." In the religious context the problem might be, "I pray so that I may go to heaven" not, "the world will be a better place if I conduct myself according to these beliefs."

Our attempt to incorporate biological rights into our main social systems seems to have met an initial failure. Would it be possible to make changes to help accommodate these biological rights in our societies? The answer for the first two biological rights is probably yes. After all we could invert, shake-out, and redesign the theories underlying our economic system, educational system, legal system, and community structure. Given sufficiently large changes, we might approximate a system where each individual could develop to their natural potential and also receive help from others and the system.

The third biological right, i.e., being part of a meaningful and transcendent whole, may automatically follow once the first two rights are in place, or it may be completely impossible for society to provide. I do not think that any society can fabricate a myth of greater collective whole and successfully shove it down our individual throats. However, if we can guarantee the first two

biological rights for all citizens, then by our action we have created a greater meaningful whole that transcends the self.

One strong lesson that "good community" must learn from biological systems is that organization must be the result of bottom-up activity, not top-down imposition. Democracy may be a bottom-up principle, but representative democracy easily becomes a top-down practice.

Steps Toward Neighborhood Healing

by Tom Dunham

Report of our Saturday morning session at our last Community Service Conference on Family Clusters.

What are the ingredients that comprise a successful attack on community problems? During Community Service's annual conference in October, Burt and Elizabeth Dyson led a discussion focusing on this knotty problem on Saturday morning. The Dysons are a husband and wife team who have long been involved in community betterment. For over 10 years they have published "Neighborhood Caretaker Journal." In 1989 they took many of the themes and stories from the Journal and published their book, Neighborhood Caretakers, that is devoted to the strategies aimed at healing problems of the urban community.

Elizabeth began the discussion by outlining the theoretical framework. She focused first on the nature of leadership, which she defined not in hierarchical terms, but rather as a team that serves, orchestrates, plans, and motivates. The leadership team, she stressed, is in a dynamic relationship with its community and must strive to attain a positive self-image for the community. Detailed information about the community is needed, she said, but without a change in self image, the healing process cannot begin.

The self-image itself is a product of the dynamics between the leadership team and the community. Within the dynamics, according to Elizabeth, the focus should first be at the objective level; that is on the raw information. From the fact gathering, the dynamics should then center on reflection

and interpretation or seeking to make a meaning and order from the melange of facts.

At this point, Burt took over the mantle and provided a technique in helping with the interpretation. This he called "contradictional analysis." In this segment, the participants defined contradictions that hinder the full development of a viable community. Some of the contradictions discussed were competition vs. cooperation, outside influence, isolation from one another, winner vs. loser, inadequate self-knowledge, and self-protection.

To further drive home the concept of contradictional-analysis and how contradictions inhibit change, the participants looked at themselves as a community and discussed the contradictions that would inhibit a healing process. Through this technique, the contradictions became clear, and it was convincing how serious the physical, emotional, and idealogical contradictions can be to a community attempting to solve problems.

The first step was then taken: the contradictions must be recognized and worked out before other more positive steps at community healing can be made.

Announcements

CESCI/FIC MEETING APRIL 6-12 AT THE VALE

The annual meeting of the Community Educational Service Council, Inc. (CESCI) will be held this year on April 6-7 at the Vale Community, Yellow Springs. The CESCI business meeting will be followed by the spring Board Meeting of the Fellowship For Intentional Community (FIC) April 9-11. The FIC Executive Committee will meet April 7-8 to work on the agenda for the FIC Board Meeting. Community members will host a potluck supper Saturday, April 6th at the Vale. On Tuesday, April 9th there will be a potluck dinner and slide show of intentional communities presented by Geoph Kozeny at the Friends Meeting House. This will be open to the public and will include a discussion.

The Vale is a small intentional community of eight member and four non-member families living on 40 acres of mostly woodland just south of Yellow Springs. It is able to host CESCI and the FIC thanks to the graciousness

of Wilberta and Richard Eastman, who are opening their new addition to the two groups to use for their meetings and meals. Since all Vale families have full-time jobs outside the community, this happening is also made possible by the help of former Vale member, Faith Morgan, who is coming from California to organize the logistics.

Anyone interested is encouraged to attend either Board Meeting, both of which are open to the public. People are asked to hold their questions and comments until the business session is over unless their contributions are closely relevant to the subject under consideration. Both groups look forward to meeting new people from different communities in hopes of attracting new members and participants.

Costs for the occasion will be \$10 a day to cover meals and use of facilities. There will be beds for 4 people at the Vale, floor space for a few who bring sleeping bags and space for a few to camp on the commons. Some attendees will need to be housed in Yellow Springs (2 miles) with friends of the Vale Community.

Please send your registration to Faith Morgan, PO Box 222, Occidental, CA 95465; 707-874-2826 by March 15. Let her know when you will arrive and leave, how many nights you will need accommodations, what sort of accommodations you will need, and how you will be traveling. The Dayton-Vandalia Airport is 30 miles from Yellow Springs. Laird Schaub of Sandhill Farm community has indicated he will help transport people to and from the airport. If special transportation arrangements are needed, there may be a charge for this.

Anyone attending may receive a map of Yellow Springs and how to reach the Vale by writing Community Service, PO Box 243, for this information. We look forward to meeting old friends and making new ones.

NEW EDUCATALOG FROM EARTH CARE PAPER COMPANY

Growing national awareness of environmental issues often leads to frustration on the part of the consumer who wonders "What can I do about it?" Earth Care Paper, founded in 1983, is a mail order company that sells recycled paper and promotes environmental education with equal dedication.

The company's 40-page Fall/Winter catalog is printed with soy inks. It was designed to serve as a practical guide for people who want to learn more about recycling and environmental issues. Part catalog, part magazine, it has articles ranging from "Why Recycle" to "What You Can Do About Hazardous Waste"; names and addresses of private and government organizations working on environmental problems, and a complete line of high quality recycled paper products consumers can buy directly from Earth Care.

Included in the company's line are computer paper, printing and copy papers, envelopes, notecards, stationery, holiday cards and gift wrap, all of recycled paper. The catalog also has posters, books and games for children, and educational materials including a Recycling Curriculum for schools.

William Burns, Earth Care's Director of Environmental Affairs, cited World Watch Institute's report on the production of recycled vs. virgin paper. The recycling process uses half the energy and water, results in 74% less air pollution, 35% less water pollution and reduces solid waste for landfills. "With the added benefit of the creation of five times as many jobs, these statistics present compelling reasons to stimulate commitment to recycling," he said.

For a free copy of The Earth Care Catalog, write Earth Care Paper, Inc., PO Box 14140 Dept. 168, Madison, WI 53714; (608)277-2900.

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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 4/91. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

Community Service Inc.
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Yellow Springs, OH 45387

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